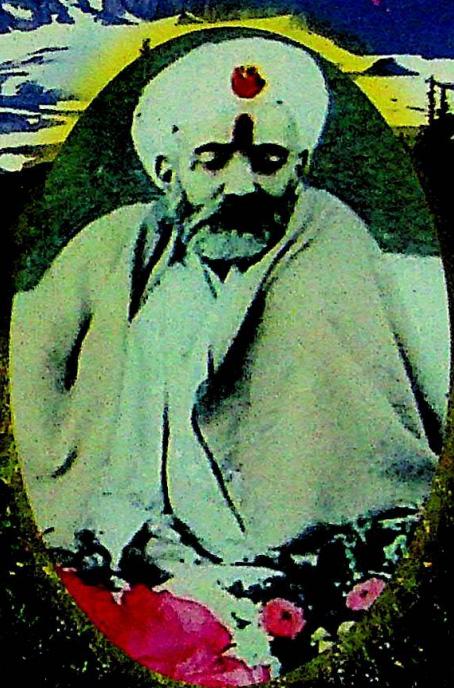


त्रिकाचार्य स्वामी राम जी अष्टोत्तर-शतनाम ध्यानम्

TRIKACHARYA SWAMI RAM JI MAHARAJ

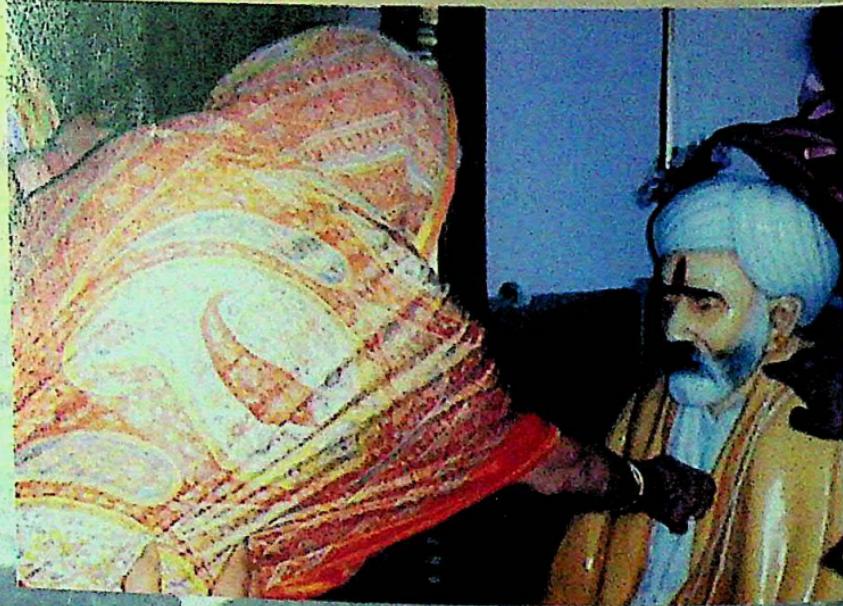
(A DEVOTIONAL TREATISE)



Ram Shaiv (Trik) Ashram, Srinagar/Jammu

AUTHOR : DR. CHAMAN LAL RAINA

EDITOR : PROF. ASHWANI WANGANEK



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PREFACE

Looking for grace, we need to repose confidence in our self. To realize the importance of self the Divine grace is needed which is bestowed only after a “Guru” (Preceptor) initiates one on the path of realization. For stepping on the path of realization, one needs to invoke his “Guru”. The easiest way to beseech one’s Guru is to submit before Him with all humility (total surrender). The heartfelt rendering documented in this “Adhyatmik Guru Parichaya” bookelet is an easiest way to achieve the Divine grace of Param Guru “Swami Ramji Maharaj” for moving from the Dvaita (Duality) to Advaita (Non duality). This is what “Trika” philosophy of Kashmir Shaivism preaches. To see the Shiva, Shakti and Nara/manifestation, integrated in the Shiva-Consciousnes.

I have firm belief that recitation of the 108 names of Param Guru “Swami Ramji Maharaj” will surely open all the gates of Divine Grace for all of us.

“Om Namah Swami Ramji Maharaj”

Om Shiva Shakti Eka rupinyai Namah

Prof. Ashwani Wanganeo

यः सर्वात्माखिलजनत्रिभुर्देवदेवोमहेशः
स्त्रातन्त्र्यस्थो ध्रुवपदगतोनिश्चलात्मा वरेण्यः ।
विश्चोत्तीर्णोभवभयहरः स्वेच्छपा विश्वपूर्ण
स्तं श्रीरामं त्रिभुवनगुरु स्वात्मरूप नमामि ॥

स्वात्माहन्तापदे मर्गं इदन्तायां च संस्थितम्,
अनुग्रहपराविष्टमणुकारुण्य प्रेरितम् ।
शैवागम विमर्शेन सञ्चितासंस्तुतिरियम्,
तं गुरुं रामनामाख्यं वन्दे स्वात्मन्यवस्थितम् ॥

मोहः शान्तो गुरुवर मुखम्नाय तत्त्वोपलम्बाद्
 मग्नं चेतः समरस सभास्वादलोलं चिदब्धौ ।
 भावव्रातः प्रशममगमविनिर्विकल्पे समाधौ
 सिद्धाभसः स भवति हि में कोऽपि संविद्विकासः ॥

"Mohaḥ śānto guruvara mukhamnāya tattvopalambād
 magnam cetaḥ samarasa samāsvādalolam chidabdhau
 bhāvavrātaḥ praśamama gamabinirvikalpe samādha
 siddhābhasaḥ sa bhavati hi me ko'pi saṁvidvikāsaḥāpi"

(At the acceptance of the truth from the mouth of the Master, whose word is the sacred text for all times, becomes a great boon to me in getting ignorance dispelled. Thus the mind (Chitta) dives deep in the ocean of consciousness, which is very eager to taste the loving nectar of advaita/ oneness/Jiva with Shiva. The web of thought calms down in the state of unqualified meditation. Thus the Supreme consciousness is inexpressible, which has been revealed to me in its true nature).

SHIVA SWAROOP SWAMI RAM JI MAHARAJ



Swami Ram Ji Bhagwadpad Mahraj

(Param Shaivacharya of Kashmir)

(Magha Krishna Chaturdashi, falls the Nirvana Tithi of Swami Ram ji, revered as the “Parama ShaivaTrikacharya”, by the devotees of the Trika Darshan/philosophy, around the globe. Swami Ji left his mortal coil, in the year 1971 Bikrami era corresponding to 1915 A.D. He was born in the year 1911 Bikrami, corresponding to 1854 A.D. Thus he lived the life of an exalted Rishi for a period of sixty three years.)

Swami Ramji the Parmacharya of Kashmir Shaiva Darshan/ Kashmir Shaivism, happened to be the great Master of the Shaivistic renaissance, in Kashmir during the reign of Maharaja Pratap

Singh. He, through his intuitive faculty, known as Pragya Shakti mastered the Trika Shastra. Not only, he mastered this spiritual discipline, he taught this Shaivistic discipline to the people of Kashmir, who came in close touch with him. Thus the masses got inspiration through his discourses, Deeksha and spiritual grace. Swami Mahtab Kak, Swami Govind Kaul Ji Jalali, Swami Vidyadhar Ji, were his chief disciples, who were initiated into the Shaiva Yoga, some were initiated into Sadhana.

Mahatma Kashinathji, initiated by his Guru Swami Govind Kaul Ji carried forward the legacy of Param Guru (Swami Ramji Maharaj) untiringly by initiating the common mass into this highest fold of the Trika philosophy. Swami Lakshmanjoo initiated by Swami Mahtab Kak on the other hand propounded the Trika philosophy around the Globe. The great Rishi would teach, in his discourse:

मायास्वरूप-गोपनात्मिका-पारमेश्वरी-इच्छाशक्तिः
Māyāsvarūpagopanātmikā pārameśvarī icchāśakti.

The whole manifestation is the great flux of the Divine Mother known as Parmeshvari. It is only the Maya tattva, being the Svatantrya Shakti of the Divine puissance/power

and force together. Prakash and Vimarsha are not different. They form a single unity. But are distinguished as the male and female aspect of the Absolute. Shiva is attributed as attribute and Shakti as substance. Shiva as naama and Shakti as Ruupa. It appears to be Maya and Mahamaya, and the tradition expresses it as the Shambhava Avastha.

शाभ्वाः शक्तिजा मन्त्रमहेशा मन्त्रनायकाः ।

मन्त्रा इति विशुद्धाः स्युर्मी पंचगणाः क्रमात् ॥

śāmbhavāḥśaktijā mantramaheśā mantranāyakāḥ
mantrā iti viśuddhāḥ syurmī pāmica gaṇāḥ kramāt

Shiva in essence, born within Shakti, is the Mantra Maheshvara, Mantra Nayaka. Mantra needs to be authentic, a revealed one. There are the five fold units of the Singular Shaivistic appearance. The Mantra evolves into the "Udaya Krama", which speaks of "Anuttara – Supreme Reality, Ananda – Bliss, Iccha-Desire, Ishna – Sovereignty, Unmesha – opening of the eye and Urmī – the waves".

My Pushpanjali (floral tributes) to the Swami Ji:

श्रीशैव त्रिकाचार्यायनमः
śrī śaiva-trikācāryāya namaḥ

Obeisance to Shaiva Trika Acharya—the exalted Master of Kashmir Shaivism.

हृदयं देवदेवस्य सद्यो योगमुक्तिदम् ।
अस्योच्चारे कृते सम्यं मन्त्रमुद्रागणो महान् ॥

hradayam devadevasya sadyo yogamuktidam,
asyoccāre kṛte samyam mantrāmudrāgaṇo mahān.

He is the greatest essence of the Devadi Deva Shiva, i.e. is 'SAUH Mantra' itself, who is ever absorbed in the Yoga, and gets liberated, when bestowed with Yoga, the essence of the Shiva consciousness manifests. Both liberation from the worldly bondages and higher emnicipation of oneness with Shiva is possible, through the Shaivistic Mantra.

Swami Ram ji Maharaj happens to be the great ocean of tranquility, associated with blissful wisdom, which is free from illusion, and is always infinite in nature. He is always in his innate nature of Shiva consciousness, who would sit on the tiger skin during his *Sadhana*. He is the giver of Supreme knowledge to his devotees, and is the embodiment of the 'Durvasa Rishi'. His *Saumya Svarupa* is that of full moon. He is the incarnation of *Svayambhava Shiva*, who imparts the spiritual knowledge of the *Shaiva Shakti Agamas*. He tastes the sweetness of *Bhakti* and

reciprocates with the Supreme knowledge of the "Tantraloka, Samba Panchashika, Para Trimshika" and "Panchastavi etc." He is accessible to all, because of his being in the Poorna state of Shiva-consciousness.

पर्मार्थगुरुर्दत्तः सूरिराश्रित वत्सलः ।
सोमोरसज्जोरसदः सर्वसत्त्वावलम्बनः ॥

parmārthagururdattah sūrirāśritavatsalah,
somo rasajño rasadah sarvasattvāvalambanah

He imparts the knowledge of the 36 Tattvas, related to the ascent and descent of Shiva. He is the embodiment of the *Great Rishi Dattatreya*, who is filled with all compassion. He is the great seer of the *Shri Sharika Bhavani*, the Universal Mother of "Being and Becoming", and he is Yogi par – excellence, who explains all the niceties of the Shaiva Shakti Anubhavas/realizations, within the orbit of the *Pratybijnya Shastra*, *Spanda Shastra* and *Agama Shastra*. All the Tattvas find their abode in him, and equally he finds his Shiva Nature in all the Tattvas. He is the embodiment of all perfection.

Om Namah Shivaaya!
Mahadevaya Maheshvaraya
Trayambhakaya Namah!

‘Namaskar to Lord Shiva, who is adored as the
Mahadeva- Maheshvara – Trayambhaka!

१६१० विक्रमी मन्ज छुख चुय कश्मीरमण्डलव जामुत्
त्रिक कुय ग्यानछूय चेय शक्तिपात सूत्य फहलोमुत
फतेहकदल कशीरिमन्ज छूय पानय प्रागाश होवमुत
स्वामीजियन छु ज़गत शैवी अमर्येथ चावनोवमुत्

1910 bikramīyas manza chukhā tsuya zāmut
trika kuya gyāna chūya tseyā Saktipāat sutya
phahalomuta Fateha kadala kaśīri manz chhu
paanaypragāśa hovamut
swami lakṣmana juva chū zahath ḫaivī amretha
cāvanovamut

अथश्रीस्वामीरामरूपाय समर्पणमन्त्रः

By Dr. Chaman Lal Raina

ॐ नमो भगवते श्रीयुक्तसंवित्स्वरूपाय, त्रिक वैभवाय
महादे वस्य परमप्रिय शिवाकताय शिखारपुरुषाय
आनन्दमूर्तिमानाय श्रीमंताय अरूपाय निखिलाकाराय
सकलाकाराय सर्वकाराय भास्कराय चित विमर्श स्वरूपाय
अरविन्दलोचनश्रीराम प्रियनाम्नाय भरण-रवण-वमन
भैरवस्वरूपाय भैरव पिनाकिन लीलापुरुषाय
शिवशक्ति-एकाकाराय परमुरुष अवधूताय सतीसर कश्मीर
शैवशाक्त सिद्धपीठे चक्रेश्वर सान्निध्ये वितस्तातटे श्रीराम

शैव-त्रिकाश्रम विजयसेतु (फ़तेहकदल) महालय अन्तर्गत
स्थिताय स्वामीरामरूपाय सौम्यरामविग्रहाय रामरत्नाय
भवचक्रमुक्तिदासेतु -श्रीमंताय प्रणामाम्यहं अहर्निशम् ।

अथश्रीस्वामीरामरूपाय समर्पणमंत्रः

Now, the dedication mantra of Swami Ram Ji,

ॐ नमो भगवते श्रीयुक्त संवित् स्वरूपाय, त्रिक वैभवाय...

Om Namaskar to the Bhagwan, who is the embodiment of all auspiciousness, having an innate nature of the Samvit Shakti, which is inherent in the Trika – Vaibhava – the Absolute oneness of Shiva – Shakti and Nara.

महादेवस्य परम प्रिय शिवभक्ताय

Namaskar to Him, who is very endearing to Mahadeva, being the dearest disciple of Lord Shiva.

शिखरपुरुषाय आनन्दमूर्तिमानाय श्रीमंताय

He is the quintessence of being the Primal person, adored as the graceful Purusha. He is the embodiment of the Ananada Murti – blissful Murti, which is all auspiciousness.

अरुपाय निखिलाकाराय सकलाकाराय

He is without any form, a formless cosmic Divinity, enshrined in the human incarnation, with cosmic effulgence, totality and wholeness.

सर्वाकाराय भास्कराय चितस्वरूपाय

He is present and existent in all manifestation, which radiates and graces with its splendour of the dazzling Sun, which is but the Divine consciousness.

विमर्श स्वरूपाय

He is in the power of intuitive faculty, which is Shakti of being Vimarsha, with its essentials or innate nature.

अरविन्दलोचन श्रीराम प्रियनाम्नाय

He is the Lotus eyed Shri Rama, adorning the lotus eyes, bearing the epithet of dearest name none other than that of Shri Ram himself.

भरण रवण वमन भैरवस्वरूपाय

He is the essential nature of creation, sustenance and dissolution, as being the dynamic energy of Bhairava.

भेरवपिनाकिन लीलापुरुषाय

He is Pinakina – Shiva, who holds the bow and arrow representing the Pramata – Pramana and Prameya, as being Himself the play of the Universe.

शिवशक्ति एकाकाराय

He is one in the Ardhanareeshvara appearance, and the cross/intersecting triangles of the Shri Chakreshvara at Sharika Parbat.

परमपुरुष अवधूताय

He is the one and only one Absolute Shiva, as Avadhuta, which is the Svachhanda – Freewill form of Shiva.

सतीसर कश्मीर शैवशाक्त सिद्धपीठे चक्रेश्वर सान्निध्ये

His abode is the Siddha Peetha ,in the vicinity of Shri Chakreshvara – supreme abode all Shaivistic and Shakta Peethas of Satisar – Kashmir.

वितस्ता तटे श्रीराम शैव-त्रिकाश्म विजयसेतु (फतेहकदल)
महालय अन्तर्गत स्थिताय स्वामी रामरूपाय सौम्यराम
विग्रहाय रामरत्नाय भवचक्र मुक्तिदासेतु श्रीमंताय प्रणमाम्यहं
अहर्निशम् ।

I bow to Him, every time, whose abode is at the Vijay Setu

Fateh Kadal, adored as Shri Ram Shaiva Trika Ashram, where his conscious self is visible with the names of Swami Rama, Shri Rama Vigraha, Shri Saumya Ram Ratana, who is the giver of Mukti – highest oneness/merger with Shiva, and who removes all the shackles of transmigration of soul – the embodiment of soul.

COMPLETE TRANSLATION

Om, I bow before the Lord (Absolute Brahman) of auspiciousness, with intrinsic Force (Shakti), and embodiment the Absolute oneness of Shiva-Shakti and Nara (being the complete radiance of Oneness). The dearest disciple of Lord Mahadeva. The utmost, Blissful with supreme grace among the Human beings and adored as Purusha (Absolute Brahman). A formless cosmic divinity enshrined in human form representing totality, oneness of Swami Ram and wholeness. He is present and existent in all the forms of creation and radiates like dazzling Sun, representing the Divine consciousness. He is quintessence of all prevalent knowledge. The lotus eyed, bearing the epithet of dearest name of Swami Ram, is none other than Shri Ram himself. Being the dynamic energy (Bhairava), He essentially imbibes the quality of creation, sustenance and dissolution. He is bestowed with the powers of

the performing the role of Bhairava, for his wonderful role of creativity, preserving what is created and ultimately, what is to be merged in His own being. He is (Pinakin-Shiva) ever ready with a specific aim like that of beholder of a bow and arrow. He is the personification of Ardhanareshvara (Shiva and Shakti). He is the absolute Brahman – with existent, conscious nature, the Preserver, and the second manifestation of the Trimurti, along with Brahma the Creator and Shiva the Destroyer. I bow to Him with full mental subjugation, who is adored as, Swami Rama, Shri Rama Vigraha, Shri Ram Rattana, at his abode at Shri Ram Shaiva Trik Ashram, Vijay Setu (Fateh Kadal). He is the giver of Mukti—(highest oneness with Shiva), and removes all the shackles of transmigration of soul.

Om Namah Bhairava Siddha Purushaya!

ONE HUNDRED AND EIGHT NAMES OF SWAMI RAM JI MAHARAJ



By : Dr. Chaman Lal Raina

1.ॐ भगवतेश्रीमत सिद्धपुरुषाय नमः

Om Namaskar to the Bhagwan Siddhapurusha, who is perfect in his austerities, filled with the aura of auspiciousness.

2.ॐ महादेवस्य परमप्रियभक्ताय नमः

Om Namaskar to the endearing devotee of Bhagwan Mahadeva.

3.ॐ शिखरपुरुषाय अरुपायभास्कराय नमः

Om Namaskar to the formless, being the quintessence of the Shaiva Agamas, with his illumination of being effulgent like the Sun.

4.ॐ भव्य आनन्दमूर्त्यपूर्णाय नमः

Om Namaskar to the Blissful being, who is complete and whole, filled with all grand aura.

५. ॐ श्रीमंताय चितविमर्श स्वरूपाय नमः

Om Namaskar to the very form of consciousness, and reflective nature coordinated with all his excellence. (Chit is all consciousness and Vimarsha is the inherent, and undifferentiated Shakti of Shiva. It is a Divine reflection).

६. ॐ अष्टभैरव प्रियनाम्नाय नमः

Om, Namaskar to the Bhairava, the most endearing name of the Ashta/ Eight Bhairavas. The Eight Bhairavas, who are always in attendance of the Divine Mother Sharika are as—(1) Anandishvara Bhairava, (2) Tushkaraj Bhairava, (3) Mangleshvara Bhairava, (4) Poornaraj Bhairava, (5) Bahukhatakesvara Bhairava, (6) Hatkeshvara Bhairava, (7) Vetalraj Bhairava and (8) Jayaksena Bhairava.

७. ॐ डमरुहस्ताय शिवस्वरूपाय नमः

Om Namaskar to the epithet of Shiva, the holder of the Damru, thus creating the fourteen Maheshvar Sutras, during his Anada Nritya (the cosmic dance of highest bliss).

८. ॐ परमपरुष स्थिर अवधताय नमः

Om Namaskar to the Avadhoot – the ascetic free from worldly desires, and all the worldly attachments, but being firm and resolute in his Shaivi Saadhana.

६. ओं आधारमूर्तये सर्वाश्रयाय नमः
Om Namaskar to the very being of existence, which is the refuge of the embodied souls.

१०. ओं धर्मविक्रान्तक्षेमाय नमः
Om Namaskar to the Supreme giver of all well being, adored as the Deity of power and prowess; majesty and victory.

११. ओं महाशान्तभावनाग्रजाय नमः
Om Namaskar to the most serene, tranquil filled with all superb sensitivities of Shaivistic nature.

१२. ओं मृदुल नलिनस्वरूपाय नमः
Om Namaskar to the soft spoken, delicate, sober, with the nature of a lotus (which is always in water, but never gets stained with the water).

१३. ओं ह्रीं दिव्य गुँजनस्वरूपाय नमः
Om Namaskar to the innate nature of the Divine, from whom the Divine sound of the Bija Mantra, "Hriium" emanates, which is the extension of the Hrillekha/sacred syllable of Shakti.

१४. ओं भैरवाकारकलोलद्वन्यै नमः
Om Namaskar to the very form of Bhairava, whose Dhavani (the sound vibration) is full of melody, being the explanation of the Pratyabijna, Agama and Spanda Shastras.

१५. ओं शिवशक्तिस्वरूपाय नमः

Om Namaskar to the innate form of Shiva and Shakti.

१६. ओं भस्मोज्ज्वल दशकालीसमर्चिताय नमः

Om Namaskar to the Divinity smeared with the holy ashes of the Shaivi Yajnas, where in the Dash Kali is being invoked.

१७. ओं पदमहस्तायपटलपाटल पुरुषाय नमः

Om Namaskar to that Purusha, who holds a lotus in his hand and whose Patala (Asana) is filled with the fragrance of the rose flowers.

१८. ओं सूक्ष्मतरङ्गप्रवाहपुरुषाय नमः

Om Namaskar to the Divinity, which is prevalent in the microwave frequency of the Bija Mantras, being very subtle in nature.

१९. ओं जटा भूषा जटिनयोगिराजाय नमः

Om Namaskar to the grand Matted mantle of Shaivi Yoga, who keeps His Jata — long locks, with beard.

२०. ओं शितिकण्ठ शतरुद्राय नमः

Namaskar to the Deity, who is adored with the name of Shat-Rudra/Rudra with hundred faces having the hue of Shiti Kantha — fair colour. This being his Saatvic nature.

२१. ओं प्राणनाथस्य कृपापुरुषाय नमः

Om Namaskar to the most compassionate being of all the

embodied souls, whose very existence is in Prana – the vital breath. Thus revered as the Pran Natha/the Lord of breath.

२२. **ॐ रौद्री शतरुद्राय शम्भवाय नमः**

Om Namaskar to Shambhu, who is adored as the Shata Rudra. Rudra with One hundred eyes, where One represents the Unity, and the two Shunyas, are suggestive of the eternal akasha/space and the space within the Bahuruupa garbha.

२३. **ॐ शुक्लपक्ष शोभित सोमाय नमः**

Om Namaskar to the Deity adored with the Moon aura of the lunar fortnight.

२४. **ॐ तमोघ्न ध्वान्त संहर सिद्धाय नमः**

Om Namaskar to the Deity, who removes the entire murky projections of the devotee, making him/her a perfect saint.

२५. **ॐ चन्द्रानन महोरगकुण्डलाय नमः**

Om Namaskar to the soothing moonlit Divine form prevalent in the Great Serpent Vasuki, having the Serpentine Kundanalinī form.

२६. **ॐ शमशान भैरव प्रभाशिखाय नमः**

Om Namaskar to the Deity, whose upward radiant flame is the rising flamelike that of the Bhiarava, of any crematorium, where there remains no trace of the Pancha Tattvas – Earth, Water, Fire, Air Space, after the last rites, through Antyeshthi. Thus Shiva is adored in the Shamshans along with Shamshana Kali.

२७. ओं नाना पुराण वृत्त श्लोकाय नमः

Om Namaskar to the Divinity adored with the hymns based on the different Puranas, Vrittis/commentaries and Vrittikas / analysis, to deal with the 36 Tattvas.

२८. ओं जय जयदेव जयेश्वर पुरुषाय नमः

Om Namaskar to the Divinity, who is adored as the supreme force behind victory.

२९. ओं जय जयदेवस्वरूपाय नमः

Om Namaskar to the Divine Being, who is the very innate nature of the Divinity.

३०. ओं जय जयदेव सर्वगुणश्रेष्ठाय नमः

Om Namaskar to the Divinity, who excels in all the best attributes of Lord Shiva.

३१. ओं जय जयदेव सर्वदेवाधिपाय नमः

Om Namaskar to the triumphant Sovereign supreme Deity

३२. ओं जय जयदेव सर्व कल्याणाय नमः

Om Namaskar to the triumphant Sovereign supreme Deity, who looks after the welfare of the Srishti/creation.

३३. ओं जय जयदेव नियमित प्रकृतितत्त्वाय नमः

Om Namaskar to the triumphant controller of the the Prakriti Tattva.

३४. ओं जय जयदेव परमपुरुषाय नमः

Om Namaskar to the exltant and victorious to the Eternal Being.

३५. ॐ जय जयदेवअमोघमंत्रमहेश्वराय नमः

Om Namaskar to the glorious Amogha – unerring
Maheshvara Mantra

३६. ॐ जय जयदेव जगतपितरौ नमः

Om Namaskar to the Adi Mata and Adi Pita, who are Primal
persons.

३७. ॐ जय जयदेव शाश्वत अब्जाय नमः

Om Namaskar to the Eternal lotus, a symbol of victory/the
sun. Being an epithet of Shiva .

३८. ॐ जय जयदेव यशस्विन स्वरूपाय नमः

Om Namaskar to the gleeful innate nature of glory and fame.

३९. ॐ जय जयदेव शाश्वतदेव जगदीश्वराय नमः

Om Namaskar to the conquering Supreme Ruler of the
universe, who is always and ever eternal.

४०. ॐ जय जयदेव त्रिगुणमुक्ताय नमः

Om Namaskar to the elated Divinity, which is free from the
Triple attachments of Sattva – Rajas – Tamas.

४१. ॐ विश्वेश्वर राजेश्वराय भवाय नमः .

OM Namaskar to Vishveshvara, who is the Rajarajeshvara
Bhairava, the Force of creation.

४२. ॐ विश्वेश्वर राजेश्वराय शर्वाय नमः

Om Namaskar to Vishveshvara, who is the Rajarajeshvara Bhairava, revered as Sharva – an epithet of Shiva, who is with arrow, and smeared with ash spots.

४३. ॐ विश्वेश्वर राजेश्वराय पशुपत्ये नमः

Om Namaskar to Vishveshvara, who is the Rajarajeshvara Pashupati — the Supreme Master of creation or embodied souls known as Pashu.

४४. ॐ विश्वेश्वर राजेश्वराय रुद्राय नमः

Om Namaskar to Vishveshvara, who is the Rajarajeshvar Rudra

४५. ॐ विश्वेश्वर राजेश्वराय विभवाय नमः

Om Namaskar to Vishveshvara, who is the Rajarajeshvara Bhairava, with all Dignity and exalted nature of Tapasya/ Yogic austerities.

४६. ॐ विश्वेश्वर राजेश्वराय भीमाय नमः

Om Namaskar to Vishveshvara, who is the Rajarajeshvara Bheema Bhairava at the Prayagraj, Sharda Puram, on the confluence of the Vitasta and Sindhu..

४७. ॐ विश्वेश्वर राजेश्वराय ईशानाय नमः

Om Namaskar to Vishveshvara, who is the Rajarajeshvara Bhairava, with the epithet of Shiva as Ishana, residing in the Ishana angle/north-east of the globe..

४८. ॐ विश्वेश्वर राजेश्वराय ईश्वराय नमः

Om Namaskar to Vijayeshvara, who is the Rajarajeshvar Bhairava, who is Ishvara, being the Supreme creator of all, that which is manifested.

४९. ॐ विश्वेश्वर राजेश्वराय महादेवाय नमः

Om Namaskar to Vishveshvara, who is the Rajarajeshvara Bhairava, adored as Mahadeva.

५०. ॐ विश्वेश्वर ! राजेश्वराय पार्वतीप्रियाय नमः

Om Namaskar to Vishveshvara, who is the Rajarajeshvara Bhairava, endearing to the Divine Mother Parvati.

५१. ॐ विश्वेश्वर ! राजेश्वराय दिव्यनेत्राय नमः

Om Namaskar to Vijayeshvara, who is the Rajarajeshvar Bhairava, with the Divine eyes.

५२. ॐ विश्वेश्वर ! राजेश्वराय वटुकेश्वराय नमः

Om Namaskar to Vishveshvara, who is the Rajarajeshvara Bhairava adored as the Vatuka Bhairava, during Shiva Ratri period.

५३. ॐ विश्वेश्वर ! राजेश्वराय आनन्देश्वराय नमः

Om Namaskar to Vishveshvara, who is the Rajarajeshvara Anandishvar Bhairava, the Principal Bhairava, around Shri Chakreshvara.

५४. ॐ विश्वेश्वर ! राजेश्वराय नंदिरुद्राय नमः
Om Namaskar to Vishveshvara, who is the Rajarajeshvara
Bhairava, adored as Nandi Rudra at Sumbal.

५५. ॐ विश्वेश्वर ! राजेश्वराय तुष्कराजाय नमः
Om Namaskar to Vishveshvara, who is the Rajarajeshvara
Bhairava, adored as the Tushkaraja Bhairava

५६. ॐ विश्वेश्वर ! राजेश्वराय भूतेश्वराय नमः
Om Namaskar to Vishveshvara, who is the Rajarajeshvara
Bhuteshvara at Tullamulla Bhairava.

५७. ॐ विश्वेश्वर ! राजेश्वराय हाटकेश्वराय नमः
Om Namaskar to Vijayeshvara, who is the Rajarajeshvara
Hatkeshvara Bhairava at the sacred Kunda of Pokhribal,
at Hari Parbat.

५८. ॐ विश्वेश्वर ! राजेश्वराय कालभैरवाय नमः
Om Namaskar to Vishveshvara, who is the Rajarajeshvara
Kaala Bhairava, residing over the Time.

५९. ॐ विश्वेश्वर ! राजेश्वराय शिवासाहिताय नमः
Om Namaskar to Vishveshvara, who is the Rajarajeshvara,
with His eternal consort as Shiva Parvati Devi Durga.

६०. ॐ विश्वेश्वर ! राजेश्वराय अनुत्तराय अकराय नमः
Om Namaskar to Vishveshvara, who is the Rajarajeshvara,
who is the First Alphabet of the Devavani Varnamala, as
अकार.

Bhairava, adored as the Anuttara, without any answer or any comparison.

६१. **ॐ सर्व श्री विश्वाधाराय नमः**

Om Namaskar to the most auspicious supporter of the whole universe.

६२. **ॐ सर्व श्री विश्वनाथाय नमः**

Om Namaskar to the most auspicious Vishvanath Svayambhu – self emerged lingam at Kashi.

६३. **ॐ सर्व श्री विश्वभास्कराय नमः**

Om Namaskar to the most auspicious the resplendent Sun of the Universe.

६४. **ॐ सर्व श्रीविश्वाभासाय नमः**

Om Namaskar to the most auspicious universal reflection in the manifestation.

६५. **ॐ सर्व श्री विश्वकर्माय नमः**

Om Namaskar to the most auspicious architect of the universe.

६६. **ॐ सर्व श्री विश्वात्मिकाय नमः**

Om Namaskar to the most auspicious soul of the universe.

६७. **ॐ सर्व श्री अमृतेश्वराय नमः**

Om Namaskar to the most auspicious Amritshvara Swami Amarnath of Kashmir.

६८. ॐ सर्व श्री अमृतेश्वर - त्रिलोचनाय नमः
Om Namaskar to the most auspicious, the King of Immortal Devatas, with Three eyes, adored as Amriteshvara.

६९. ॐ सर्व श्री अमृतेश्वर - मेखलायै नमः
Om Namaskar to the most auspicious Mekhla / belt of Amriteshvara Lingam, adored as the Panchatarini at the foot of Swami Amarnath cave.

७०. ॐ सर्व श्री अमृतेश्वर भस्मांगरागाय नमः
Om Namaskar to the most auspicious Bhasma of Amriteshvara, which has been anointed by Him.

७१. ॐ पृथ्वीतत्वरूपाय नमः
Om Namaskar to the Prithvi Tattva – the Earth element of the universe.

७२. ॐ जलतत्व गंगाधराय नमः
Om Namaskar to the Jala Tattva – the Water element of the universe.

७३. ॐ अग्नि तत्व शिखारूपाय नमः
Om Namaskar to the Agni Tattva, which is the Fire element having a flame in it.

७४. ॐ वायुतत्व आञ्जनेयाय नमः
Om Namaskar to the Vayu Tattva, which is the Aerial element

in the form of Anjneya/Hanuman, being His appearance of Divinity, as the Lord Rama's devotee.

७५. ॐ आकाशतत्त्वं चिदम्भराय नमः

Om Namaskar to the Akasha Tattva, the Ethereal element, adored as the Chidabharam, which is his Nata Raja dancing Descent.

७६. ॐ महेश्वरसूत्रं प्रवर्तकाय नमः

Om Namaskar to the originator of the fourteen Sutras, adored as the primal Maheshvar Sutras, from अऽ उ ण ह ल्, forming various Sandhis.

७७. ॐ समधिस्थितं योगविभूत्यै नमः

Om Namaskar to the Yogi in Samadhi, which is adorned with its own aura.

७८. ॐ मंत्रस्वरूपं नागेन्द्रभूषिताय नमः

Om Namaskar to the Mantra Svaroopa, adorned with the Vasuki serpent around his neck.

७९. ॐ मंत्रस्वरूपं प्रणवं औकाराय नमः

Om Namaskar to the Mantra Svaroopa "Pranava"/which is always new and brilliant, adorned as the OMKAR

८०. ॐ मंत्रस्वरूपं वर्णवैभवाय नमः

Om Namaskar to the Mantra Svaroopa, vibrant in the Vedic

Varnamala – garland of letters, from अ to ह. This is adored as Akshar Murti.

८१. ॐ शैवागम ज्ञानमुद्राय नमः

Om Namaskar to the Gyan Mudra/ hand figurations, based on the Shaiva Agamas, providing higher Shaivistic knowledge.

८२. ॐ शैवागम ज्ञानअर्णवाय नमः

Om Namaskar to the Gyana Arnava / ocean like vast knowledge, based on the Shaiva Agamas.

८३. ॐ शैवागमज्ञान कुल इष्टाय अभिनवाय नमः

Om Namaskar to the Gyan / vastness of knowledge of the Kula Ishta Abhinavagupta, based on the Shaiva Agamas.

८४. ॐ शैवागम ज्ञानस्वरूपाय नमः

Om Namaskar to the Gyan Svaroopa/ vastness of the knowledge, based on the Shaiva Agamas.

८५. ॐ शैवागम ज्ञानबीजाय नमः

Om Namaskar to the Gyan Bija/ vastness of the theory of seed syllables, based on the Shaiva Agamas.

८६. ॐ शैवागम अर्धनारीश्वर मुद्राय नमः

Om Namaskar to the Ardha Nariishvara Mudra like spiritual Oneness, based on the Shaiva Agamas.

८७. ॐ शैवागम चक्रेश्वराय नमः

Om Namaskar to the Chakreshvara at Sharika Parbat, based on the Shaiva Agamas.

८८. ॐ अरुणाचल स्थित मयस्कराय नमः

Om Namaskar to the Shiva with the epithet of Mayaskara, as described in the Yajurveda.

८९. ॐ भवचित्र भावचक्र सेविताय नमः

Om Namaskar to the Samvit Shakti, which is apparent in the Bhava Chakra of Manifestation and circumambulation of emotive Bhakti.

९०. ॐ मूलाधारेस्थित श्रीगणेश पूजिताय नमः

Om namaskar to Lord Shiva, adored by Shri Ganesha, in the Mooladhara Chakra.

९१. ॐ त्रिपुरान्तकाय भस्माधराय शिवाय नमः

Om Namaskar to Shiva, who adores Himself with the ashes. It is he, who is the vanquisher of the Tripura Rakshasa.

९२. ॐ अपराजित एकनायकय शिवाय नमः

Om Namaskar to the Singular Nayaka – Chieftain of those, who is Shiva Himself, and who can never be subjugated/underestimated or defeated.

९३. ॐ वर्णस्थित शब्दप्रियाय शिवाय नमः

Om Namaskar to Shiva, who abides in every letter of any

Shabda/word, which glorifies Shiva. It is five and six syllabled Mantra.

६४. ॐ निर्लेपाय विरक्तविशारदाय शिवाय नमः

Om Namaskar to Shiva, who remains unstained and unattached, but highly proficient and accomplished.

६५. ॐ ईश्वरप्रत्यबिज्ञा शब्दसूत्राय शिवाय नमः

Om Namaskar to Shiva, who is in the very aphorisms of the Shabda Sutra /sacred words, being the formation of the Ishvara Pratyabijna Darshana.

६६. ॐ रुद्रः शंकरः स्थाणः पार्थिवेश्वराय शिवाय नमः

Om Namaskar to Shiva, who is adored as Rudra of the Yajurveda, Sthanu of the Shiva Purana and Parthiveshvara of the Agama Shastras.

६७. ॐ रुद्राक्षमाला कपर्दी श्वेत चन्दनं प्रियाय शिवाय नमः

Om Namaskar to Shiva, whose tear drop became the sacred seed of the Rudraksha, adored as Kapardi – with braided and matted hair. Very dear to Him, is the white Chandan Tilkam on His forehead.

६८. ॐ त्रिपञ्चनयनं पञ्चमुखाय स्वच्छन्दाय श्री शिवाय नमः

Om Namaskar to Shiva, with Svachhanda form of Bhairava, who has Fifteen eyes on his Five faces, three each in one face.

६६. ॐ बहुरूपगर्भाय यमाय यमपुरुषाय वेतालाय शिवाय नमः
Om Namaskar to the Multifaceted Bhairava, also the Lord of death, a personification of death, and of the form of Vetal Bhairava.

१००. ॐ ध्यानेश्वराय सिद्धेश्वराय परमेश्वराय शिवाय नमः
Om Namaskar to the Deity, who is being meditated upon Dhyaneshvara, Sidheshvara – Parmeshvara Shiva

१०१. ॐ श्री भट्टारक बहुरूपप्राणस्वरूपाय नमः

Om Namaskar to the Bhattarka Shiva, whose abode is the Bahuroop Garbha Vidya, being the vital force of the embodied souls.

१०२. ॐ दुर्वासापूजित ऋषिकुलाय श्री चन्द्रशेखराय नमः

Om Namaskar to Shri ChandraShekhara, who is adored by Durvasa and his Rishi Kula, of the Kaula tradition.

१०३. ॐ स्थानेश्वर वामदेवऋषि नित्यशेखराय नमः

Om Namaskar to the Nitya Shekhar, ever luminous force of the Moon, abiding in the Sthaana/seat of Vaam Rishi facing the Chakrshvara, along with his retinue of Bhairavas at Sharika Parbat.

Shabda/word, which glorifies Shiva. It is five and six syllabled Mantra.

६४. ॐ निर्लेपाय विरक्तविशारदाय शिवाय नमः

Om Namaskar to Shiva, who remains unstained and unattached, but highly proficient and accomplished.

६५. ॐ ईश्वरप्रत्यबिज्ञा शब्दसूत्राय शिवाय नमः

Om Namaskar to Shiva, who is in the very aphorisms of the Shabda Sutra /sacred words, being the formation of the Ishvara Pratyabijna Darshana.

६६. ॐ रुद्रः शंकरः स्थाणः पार्थिवेश्वराय शिवाय नमः

Om Namaskar to Shiva, who is adored as Rudra of the Yajurveda, Sthanu of the Shiva Purana and Parthiveshvara of the Agama Shastras.

६७. ॐ रुद्राक्षमाला कपर्दी श्वेत चन्दनं प्रियाय शिवाय नमः

Om Namaskar to Shiva, whose tear drop became the sacred seed of the Rudraksha, adored as Kapardi – with braided and matted hair. Very dear to Him, is the white Chandan Tilkam on His forehead.

६८. ॐ त्रिपञ्चनयनं पञ्चमुखाय स्वच्छन्दाय श्री शिवाय नमः

Om Namaskar to Shiva, with Svachhanda form of Bhairava, who has Fifteen eyes on his Five faces, three each in one face.

६६. ॐ बहुरूपगर्भाय यमाय यमपुरुषाय वेतालाय शिवाय नमः
Om Namaskar to the Multifaceted Bhairava, also the Lord of death, a personification of death, and of the form of Vetal Bhairava.

१००. ॐ ध्यानेश्वराय सिद्धेश्वराय परमेश्वराय शिवाय नमः
Om Namaskar to the Deity, who is being meditated upon Dhyaneshvara, Sidheshvara – Parmeshvara Shiva

१०१. ॐ श्री भट्टारक बहुगर्भप्राणस्वरूपाय नमः
Om Namaskar to the Bhattarka Shiva, whose abode is the Bahuroop Garbha Vidya, being the vital force of the embodied souls.

१०२. ॐ दुर्वासापूजित ऋषिकुलाय श्री चन्द्रशेखराय नमः
Om Namaskar to Shri ChandraShekhara, who is adored by Durvasa and his Rishi Kula, of the Kaula tradition.

१०३. ॐ स्थानेश्वर वामदेवऋषि नित्यशेखराय नमः
Om Namaskar to the Nitya Shekhar, ever luminous force of the Moon, abiding in the Sthaana/seat of Vaam Rishi facing the Chakrshvara, along with his retinue of Bhairavas at Sharika Parbat.

१०४. ॐ श्रीस्वच्छन्द पूर्णश्वर अन्तर्याग हृदयायनमः

Om Namaskar to the Purneshvara, who is Svachhanda – everfree, abiding in the inner recesses of the Mantra sadhana, known as Antaryaaga.

१०५. ॐ शिवभक्तिनेत्र बहिर्याग ज्योतिः प्रदानायनमः

Om Namaskar to the Bahiryaaag – outer Yagyanas, which enlightens the Trika devotees, to pursue the Shaivi path, as taught by the spiritual lineage of Swami Ram Ji Maharaj.

१०६. ॐ कर्पूरगौराय करुणावताराय त्रिकूटाय त्रिकाचार्याय नमः

Om Namaskar to Shri Ram ji, whose aura is superbly fair complexioned, as camphor is, being highly inflamable, where the Three Kutas – Adi Kuta. Madhya Koot and Shakti koot have the point of concurrence in the being of Swami ji. Kuta means the codified syllables. This is inherent in the Mantra — SAUH.

१०७. ॐ बिन्दुनाद कलातीत कादिविद्या त्रिका चार्याय नमः

Om Namaskar to Trikacharya Swami Ram ji, who transcends the Naada Bindu and Kalaa, having its seedling in the Kaadi Vidya of the Agamas of Kashmir.

१०८. ॐ शेखराय शारदापुत्राय त्रिका चार्यश्री रामाय नमोनमः

Om Namsaskar to Swami Ram Ji, Trikacharya the Sharada Putra, who is the crown of the Trika Darshanam/philosophy.

परमशैवाचार्य स्वामीरामाय नमोनमः
 शैवयोग प्राभवेन येन आत्मसमीक्षणः कृतः
 यस्य सकल प्रादुर्भावेन त्रिक्षास्त्रः पुनरपि दृतः ।
 शिव स्वरूप स्वामीरामजी धर्मसम्भावनार्थाय
 भमहद्देशे सदा प्रकाशरूपेण स्थिरः भवतु सः ॥

parama śaivācaryāya swami rāmāya namo namaḥ
 śaivayogaprābhavena yena ātma samīkṣaṇaḥ kṛtaḥ
 yasya sakala prādurbhāvena trikṣāstraḥ punarapi dṛtaḥ
 śiva rūpa svāmī rāmajī dharma sambhāvanarthāya
 mama hṛddese saḥ sadā prakāśarūpeṇa sthiraḥ bhavatu.

Our obeisance be to Parama Shaivacharya Swami Ram Jee! May the Prakasha of Swami Raam Jee illumine our beings, who constantly resides in our hearts. It is He, who realised the Supreme Shiva consciousness, within His own self. He re-established Dharma, within the doctrine of "Trika philosophy" in its full depth, on the sacred land of Kashyapa Rishi.

"ॐ श्रीगुरुवेनमः"

ॐ ह्रीं श्री वर्लीनाद स्वरूपाय, स्वरसिद्धांतरूपाय, अरविन्दनेत्राय,
 संवित स्पंदसूत्रात्मिकाय, मृदुल ध्वनि संगीत ईस्तिताय, भूत -
 भव्य हव्य-कव्य ऋग्यजुःसाम-अथर्ववेद पुरुषाय, आगम निगम

श्रुति स्मृति कृष्णशुक्ल युगल स्वरूपाय, अथातो ब्रह्मा विष्णु
महेश्वर ब्रह्मजिज्ञासा मर्महेतुः आभासाय (हेतवाभासाय),
त्रिकसिद्धपुरुषाय अद्वैत वैभवाय, भव्यभावनाय, मध्यमा
आराध्याय, प्रतिपदा तिथि रूपाय, अग्निकुण्ड आसनाय,
कुण्डलिनी शिखराय, तत्पुरुषाय, प्रकाशविमर्श ज्ञानवर्द्धनाय,
प्रमातायप्रमाण प्रमेयाय, परमार्थाय, सुमेरुरूपाय, अरूपाय,
प्रत्यक्षशैवागम- स्वरूपाय, सर्वाधाराय कुमाराय, शिवचतुर्दशी
निर्वाण प्रस्थान पुरुषाय, श्रीमन्तशैवप्रज्ञाय, योगीश्वर
शिवस्वरूपाय, श्रीरामजी त्रिकाचार्याय प्रणमाम्यहं अहर्निष्म ।

OM NAMASKAR AT THE LOTUS FEET OF SHRI GURU!

He is *Omkar*, as the *Pranava* is existant in the *Naada Roopa*, with *Hriim Shriim Kliim* – being the *Bija Akshara* or the Seed Syllables. Shri Guru is of the Form of the *Svara Siddhanta*, the principle of governing the consonants by vowel, which run from a to Ah, where the *Svara sandhi* also plays the important part to form a new sound. It is

Yogic in spirit, grammatical in essence, and Shaivistic in approach. The Guru is having the lotus eyes, which reflect to the *Unmesha* and *Nimesha* aspect of Shiva – the opening and closing of the eye. With this process of the *Unmesha* and *Nimesha*, the Guru creates the *Samvit Shakti*, and the *Spanda* vibration, in and around. He Himself is the embodiment of the Shiva Sutras. Whatsoever he communicates, is the melodious tunes of the *Shabda artha*, word with meaning, and with the *Mantra Sharira*. The Guru is Eternally present, who existed in the past, and is very much present, and will be in future as well. He accepts the *Yajnyas* – known as *Havya* – offering of oblations to the Divinity with the desired ingredients, known as *Havan Samagri*, and Kavya offerings to the deceased ancestors, and others, as described in the process of Agni-Hotra. The Guru is the embodiment of the Rigveda, Yajurveda, Samveda and the Atharvaveda, known as *Nigama Shruti*, and the Agamas

– both Shaiva and Shakta Agamas. He develops the moral code through the Laughakshi Kriti and the Smritis, as enshrined in the Sanatana Dharma. He represents the Time through Krishna and Shukla Paksha, based on the time durations, according to the Tithi, related to the Moon. The Guru teaches to understand the Shaiva Darshana/philosophy through the monistic approach, of ‘*Athato Brahma Vishnu Maheshvara Jignyasa*’, within and after understanding the realities of the physical world. He guides with the *Hetu – Aabhsa* the very concepts of the Nyaya Darshana, in every day life. The Trika believes in Shiva – Shakti and Nara. He who realises this *Trika/* Triadic philosophy and applies in his/her life pattern, becomes a Siddha – Perfect sage. This paves way for the Non-dual approach to God, man and the manifestation. Through this integral view of the Divinity, in relation to the world, the practitioner tends towards the Divine life/ Shaivistic life. The practitioner has to lead the life of entering into the Shaiva system through the

Madhyamik approach, the middle path, not to be too extremist in life. The Guru is to be revered realizing Him to be seated on the altar of consciousness, where this seat of Sadhana is to be kindled with the Divine fire of *Agni Hotra, Yaaga, Yajnyas* and *Havana* and *Homa*, also known as the *Panchagni*.

As a Yogi, the Guru teaches the niceties of the *Kundalini Shakti*, thus this Yoga makes the aspirant understand the reality about the word “*Tat*”, associated with *Purusha* (manifest and beyond Divinity). He thus charges the *Shishya* with the *Shakti Paata* based on the aspiration of the *Shishya*, considering his/her proficiency in identifying himself/herself with *Prakash of Shiva* and *Vimarsha of Shakti*, leading towards the circular motion of the subject, object and the results thereof in Sadhana. After analyzing the Self, the Sadhaka sees the aesthetic in manifestation, including his/her own being, not different from Shiva, Ultimately, this aesthetic attitude is to see the formless in

the form, or Lingam or Yantra or in any creativity. All is to be taken as Subject, object and the ultimate goal. This is what the Shaivistic Guru teaches. The Guru is the *Sumeru* of the *Chakreshvara*. He is of no form as well. All these are the intutive faculties of Shiva Svaroopa Swami Ram ji Maharaj, whose Eternal merger in the Shaivi Nirvana is revered on the *Shiva Chaturdashi Tithi* of the *Magha Maasa*. He is the Trikacharya of Kashmir, Shiva Svaroopa. He is the Yogishwara — the Master Yogi of eminence. I with all humility bow at his Lotus feet!



My Parents, Shri Brij Krishen Ji Wanganeo and Smt. Chandrani Ji Wanganeo and Mahatma Kashi Nath Ji Koul have been my Guiding force; it is with their blessings I am on the righteous path. They lived the Triadic Shaivistic life, and imparted it to the seekers as well.

Mahatma Kashi Nath Ji Koul



**Shri Brij Krishen Ji &
Smt. Chandrani Ji Wanganeo**



**Dr. Chaman Lal Ji &
Smt. Jaya Ji Raina**

Dr. Chaman Lal Ji Raina and Smt. Jaya ji, presently at New York / Ajmer, have been kind enough to allow me to publish their above mentioned renderings in the name of Maha Maheswaracharya Swami Ram ji Maharaj. I feel blessed to have a place in the heart of my well wishers especially Dr. Chaman Lal ji and Smt. Jaya Ji, the devotees of the Trika tradition, who by their efforts could write Swami Ji's Ashottara Namavalli, as part of their Sadhana.

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